

"THE TRUTH SHALL MAKE YOU FREE."—CHRIST.

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SOBER SECOND THOUGHT.

BY T. S. ARTHUR.

"I MUST have it, Charles," said the handsome little wife of Mr. Whitman. "So don't put on that sober face."

"Did I put on a sober face?" asked the husband, with an attempt to smile that was anything but a success.

"Yes, sober as a man on trial for life. Why, it is as long as the moral law. There, dear, clear it up, and look as if you had at least one friend in the world. What money-lovers you men are. I declare, Charles, you look at me as if I was an object of fear instead of affection. I don't think this is kind of you. I've only had three silk dresses since we were married, while Amy Blight has had six or seven during the same period, and every one of hers cost more than mine. I know you think me extravagant, but I wish you had a wife like some women I could name. I rather think you'd find out the difference before long."

"There, there, pet, don't talk to me after this fashion! I'll bring you the money at dinner-time, that is, if"—

"No ifs or buts, if you please. The sentence is complete without them. Thank you, dear! I'll go this afternoon and buy the silk. So don't fail to bring the money. I was in at Silkskin's yesterday, and saw one of the sweetest patterns I ever laid my eyes on. Just suits my style and complexion. I shall be inconsolable if it has gone. You won't disappoint me?" And Mrs. Whitman laid her soft, white hand on the arm of her husband, and smiled with sweet persuasion in his face.

"Oh, no. You shall have the money," said Mr. Whitman, turning off from his

wife, as she thought, a little abruptly, and hurrying from her presence. In his precipitation he had forgotten the usual parting kiss.

"That's the way it is always!" said Mrs. Whitman, her whole manner changing, as the sound of the closing street door came jarring upon her ears. "Just say money to Charles, and at once there is a cloud in the sky."

She sat down pouting and half angry.

* * * * *

Not a long time after Mr. Whitman left home, the postman delivered a letter to his address. His wife examined the writing on the envelope, which was in a bold, maseuline hand, and said to herself, as she did so, "I wonder who this can be from?"

Something more than curiosity moved her. There intruded on her mind a vague feeling of disquiet, as if the mis-sive bore unpleasant news for her husband. The stamp showed it to be a tradesman's letter. A few times, of late, such letters had come to his address, and she noticed that he read them hurriedly, thrust them without remark into his pocket, and became silent and sober-faced.

Mrs. Whitman turned the letter over and over again in her hand, in a thoughtful way, and as she did so, the image of her husband, sober-faced and silent as he had become for the most of the time of late, presented itself with unusual vividness, and awakened sympathy in her heart.

"Poor Charles!" she said, as the feeling increased; "I'm afraid something is going wrong with him."

Placing the letter on the mantel-piece, where he could see it when he came in, Mrs. Whitman entered upon some household duties; but a strange impression, as

if a weight, lay upon her heart—a vague, troubled disturbance of her usual inward self-satisfaction.

If the thought of Mrs. Whitman recurred, as was natural, to the elegant silk dress of which she was to become the owner on that day, she did not feel the proud satisfaction her vain heart experienced a little while before. Something of its beauty had faded.

"If I only knew what the letter contained!" she said, half-an-hour after it had come in, her mind still feeling the pressure which had come down upon it so strangely, as it seemed to be.

She went to the mantel-piece, took up the letter, and examined the superscription. It gave her no light. Steadily it kept growing upon her that its contents were of a nature to trouble her husband.

"He's been a little mysterious of late," she said to herself. This idea affected her very unpleasantly. "He grows more silent and reserved," she added, as thought, under a kind of feverish excitement, became active in a new direction. "More withdrawn, as it were, and less interested in what goes on around him. His coldness chills me at times, and his irritation hurts me."

She drew a long, deep sigh. Then with an almost startling vividness came before her, in contrast, her tender, loving, cheerful husband of three years before, and her quiet, silent, sober-faced husband of to-day.

"Something has gone wrong with him," she said aloud, as feeling grew stronger. "What can it be?"

The letter was in her hand, and read—

"If this is not settled at once, I shall put the account in suit. It has been standing over a year, and I am tired of getting excuses instead of money."

The bill was for a lady's watch, which Mrs. Whitman had almost compelled her husband to purchase.

"Not paid for! Is it possible?" exclaimed the little woman, in blank astonishment, while the blood mounted to her forehead.

Then she sat down to think. Light began to come into her mind. As she sat thus thinking, a second letter for her husband came in from the penny postman. She opened it without hesitation.

Another bill, and another dunning letter!

"This will never do!" said she, awakening, "never—no, never!" And she thrust the two letters into her pocket in a resolute way. From that hour until the return of her husband at dinner-time, Mrs. Whitman did an unusual amount of thinking for her little brain. She saw, the moment he entered, that the morning cloud had not passed from his brow.

"Here is the money for that new dress," he said, taking a small roll of bills from his vest pocket, and handing them to Ada, as he came in. He did not kiss her, nor smile in the old bright way. But his voice was calm, if not cheerful. A kiss and a smile just then would have been more precious to the young wife than a hundred silk dresses. She took the money, saying—

"Thank you, dear. It is kind of you to regard my wishes."

Something in Ada's voice and manner caused Mr. Whitman to lift his eyes, with a look of inquiry, to her face. But she turned aside, so that he could not read its expression.

He was graver and more silent than usual, and ate with scarcely an appearance of appetite.

"Come home early, dear," said Mrs. Whitman, as she walked to the door with her husband, after dinner.

"Are you impatient to have me admire your new silk dress?" he replied, with a faint effort to smile.

"Yes, it will be something splendid," she answered.

He turned off from her quickly, and left the house. A few moments she stood, with a thoughtful face, her mind indrawn, and her whole manner completely changed. Then she went to her room and commenced dressing to go out.

* * * * *

Two hours later we find her in a jeweller's shop. "Can I say a word to you?" she addressed the owner, who knew her very well.

"Certainly," he replied, and they moved to the lower end of one of the long show-cases.

Mrs. Whitman drew from her pocket a lady's watch and chain, and laying them on the show-case, said, at the same

time holding out the bill she had taken from the envelope addressed to her husband—

"I cannot afford to wear this watch; my husband's circumstances are too limited. I tell you so frankly. It should never have been purchased, but a too indulgent husband yielded to the importunities of a foolish young wife. I say this to take blame from him. Now, sir, meet this case in fairness to yourself. Take back the watch, and say how much I shall pay you besides."

The jeweller dropped his eyes to think. The case took him a little by surprise. He stood for nearly a minute; then taking the bill and watch, he said:

"Wait a moment," and went to the desk near by.

"Will that do?" He had come forward again, and now presented her with the receipted bill. His face wore a pleased expression.

"How much shall I pay you?" asked Mrs. Whitman, drawing out her pocket-book.

"Nothing. The watch is not defaced."

"You have done a kind act, sir," said Mrs. Whitman, with feeling trembling along her voice. "I hope you will not think unfavourably of my husband. It is no fault of his that the bill has not been paid. Good morning, sir."

* * * * *

"I know you're dying to see my new dress," said Mrs. Whitman, gaily, as she drew her arm within that of her husband, on his appearance that evening. "Come over to our bed-room, and let me show you it. Come along! Don't hang back, Charles, as if you were afraid."

Charles Whitman went with his wife passively, looking more like a man on his way to receive sentence than in expectation of a pleasant sight. His thoughts were bitter.

"Shall my Ada become lost to me," he said in his heart—"lost to me in a world of folly, fashion, and extravagance?"

"Sit down, Charles." She led him to a large, cushioned chair. Her manner had undergone a change. The brightness of her countenance had departed. She took something, in a hurried way, from a drawer, and catching up a foot-

stool, placed it on the floor near him, and sitting down, leaned upon him, and looked tenderly and lovingly in his face. Then she handed him the jeweller's bill.

"It is receipted, you see." Her voice fluttered a little.

"Ada! how is this? What does it mean?" He flushed and grew eager.

"I returned the watch, and Mr. R—receipted the bill. I would have paid for damage, but he said it was uninjured, and asked nothing."

"Oh, Ada!"

"And this is receipted also; and this," handing the other bills which she had paid. "And now, my dear," she added quickly, "how do you like my new dress? Isn't it beautiful?"

We leave the explanations and scene that followed to the reader's imagination. If any fair lady, however, who, like Ada, has been drawing too heavily on her husband's slender income for silks and jewels, is at a loss to realize the scene, let her try Ada's experiment. Our word for it, she will find a new and glad experience in life. Costly silks and jewels may be very pleasant things, but they are too dearly bought when they come as the price of a husband's embarrassment, mental disquietude, and alienation. Too often the gay young wife wears them as the sign of these unhappy conditions. Tranquil hearts and sunny homes are precious things; too precious to be burdened and clouded by weak vanity and love of show. Keep this in mind, O ye fair ones, who have husbands in moderate circumstances. Do not let your pride and pleasure oppress them. Rich clothing, laces, and gems are poor substitutes for smiling peace and hearts unshadowed by care. Take the lesson and live by it, rather than offer another illustration, in your own experience, of the folly we have been trying to expose and rebuke.

ABUSE AND ARGUMENT.

Those Essays and Reviews,
How idle to abuse

In terms of vague unmeaning condemnation;
Do you think the people look
For your censure of the book?
No, ye Bishops, but expect your refutation.

Punch.

FIGURES AND FACTS.

It is now generally believed that the science of political economy, the physical condition of our race, and the work of education and morals can all be improved by statistical knowledge; thus it is that attempts are now being made to sum up, balance, and ledger the total character of a nation in figures. We cannot help thinking that figures may be usefully employed as well in dealing with false theology as in the following cases, and probably in more cases than these. (1.) As regards those contracted views of salvation, which take in only a few who attend some particular meeting-houses or mosques; the science of figures speaks of a world's population of 1200,000,000 human beings, and that 900,000,000 do not profess Christianity—never heard of it: can it be possible those will all be lost. Then of the 300,000,000 of people in Christendom, only one in a hundred is savingly converted according to some theories of religion, and there goes 270,000,000 more to the pit of perdition. In the end, if we were to give heed to the many views of salvation, and the few that adopt them, we would find—men being judges of the saved—that nearly the whole of the race would be eternally lost. The thought is almost blasphemous. Our knowledge of God, and the grandeur of nature, and the extent of the human family, and their capabilities for happiness and purity, give the lie to all such false and narrow views of salvation. (2.) It is oftentimes alleged that this doctrine of "vast damnation" has a powerful moral influence on the world: let us refer to statistics again. The prison statistics of America tell a useful tale upon this matter. We take America, as the Unitarians and Universalists of America are very numerous, and they hold a different view from the other churches about this subject of future punishment of our race. Do their views involve them in sin and crime, as it is supposed must be the case? The "Rosine Association," for the care and reformation of abandoned women, speaks of its numerous Roman Catholics, Episcopalians, Methodists, Presbyterians, etc., but not

of Unitarian and Universalist inmates. The Toronto prison official report of 1857 gives the following: 917 Roman Catholics; 765 Episcopalians; 152 Presbyterians; 64 Methodists; not one Unitarian or Universalist. The Pennsylvania prison report of 1856 thus classifies the convicts: 110 Methodists; 90 Roman Catholics; 65 Lutherans; 50 Presbyterians; 79 of other Orthodox churches; 5 of Heterodox churches. The same ratio seems to obtain in other States. We name this out of no spirit of boasting or superiority, but to show how foolish the charge that our views are favourable to moral laxity. The love of God, we believe, is a much more powerful moral incentive than the fear of the devil. We think the figures and facts are on our side. (3.) We might carry statistical science into other branches of theology, and show, or ask, how often the doctrine of eternal-conscious-suffering is taught in the Scripture? How often in the Old Testament an appeal is made to the fear of future hell to produce obedience; and how often the first apostles used the word hell in the New? How often the "*Trinity*" is found in the Bible, and that Christ hath "*two-natures*?" So the science of figures, a census of theological texts, might prove useful, as in the following case:—some one has counted that in the New Testament about 20 times God is styled the God of Jesus Christ; and 40 times in Scripture is Jesus called a man. That 68 times God is styled the Father of Christ. In 19 passages Jesus is called a prophet. Upwards of 80 times Jesus is called the Son of man. He is called the sent of God in 56 texts. The Son of God in 120 texts. In 90 places of the New Testament all praise and prayer are declared to be offered up to God. In 450 places peculiar epithets are applied to Christ; and in 1,300 texts it is manifest that God is a being distinct from Jesus Christ, as from Paul or John. It is a curious fact how little there is in the Bible to countenance some of those dogmas believed in as the alpha and omega of religion. Thus it may be seen that the science of figures and facts might be well applied to lessen bigotry, to moderate intolerance, and to remedy much theological error.

EVERLASTING DESTRUCTION.

"Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power."—2 THESS. i. 6, 10.

INQUIRY into the import of this passage may be comprehended in four particulars, namely: *Who? When? Where? What?*—that is, 1st. *Who* are the persons to whom the judgment of the text applies? 2nd. *When* was that judgment to take place? 3rd. *Where* was it to be inflicted? 4th. In *what* was it to consist?

I. Who are the persons to whom the judgment of the text applies? This question is answered by the context, in which three (and only three) classes are mentioned or alluded to:

1st.—Paul, Sylvanus, and Timotheus—the first of whom wrote the epistle, in which he was joined by the other two.

2nd.—The believers in the Christian church at Thessalonica, to whom the epistle was addressed; and

3rd.—Those who troubled and persecuted the believers referred to. Proved by the following citations—but the reader will do well to peruse the entire connexion:

"Paul, and Sylvanus, and Timotheus, unto the church of the Thessalonians; we ourselves glory in you for your patience and faith in all your persecutions and tribulations that ye endure. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you," etc.

Here we have three classes; and it is perfectly plain that the judgment of the text had specific application to the third class, namely, those who persecuted and troubled the believing Christians in the church at Thessalonica.

In inquiring, Who were those persecutors? the fact is immediately suggested, the principal and most virulent opponents of Christianity were the unbelieving Jews. When Paul visited Thessalonica, he had personal experience of their hostility; and they followed him to Berea in their fierce persecuting zeal—Acts xvii. 1, 13. And the Thessalonians are reminded of the sufferings experienced at the hands of their Jewish countrymen, who were akin in spirit and

life to those "who both killed the Lord Jesus and their own prophets," and had persecuted the Christians in Judea—1 Thess. ii. 14, 15.

II. When was the judgment of the text to take place? This question is also answered by the context, namely: "When the Lord Jesus shall be revealed from heaven with his mighty angels."

Consult Luke xvii. 30, 31: "Even thus shall it be in the day when the Son of man is revealed [namely, from heaven]. In that day, he which shall be on the house-top, and his staff in the house, let him not come to take it away; and he that is in the field, let him likewise not return back." If any one doubts that this relates to the siege and overthrow of Jerusalem, as predicted by our Saviour, let him read corresponding and parallel descriptions in Matthew xxiv. 15, 21.

Pursuing the latter quotation, verses 29 to 35 included treat of the Son of man in the clouds of heaven, with power and great glory, and with his angels; and all this is expressly restricted to the then existing generation. See also Matthew xvi. 27, 28: "For the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works. Verily I say unto you, There be some standing here who shall not taste of death till they see the Son of man coming in his kingdom."

Let it not be here objected that no event occurred corresponding to this description during the lifetime of any who heard Christ utter those words. The prediction is clear, and the time positively determined; and the objector should rather abandon his false notion of what Christ meant, than to charge the Divine Teacher with prophesying what did not come to pass.

There is another circumstance worthy of note connected with the text. Paul treats of the Thessalonian Christians obtaining rest from tribulation at the very time that tribulation was visited upon their persecutors. See verses 6 and 7. Will any one pretend that those believers are still suffering the tribulations and persecutions under which they manifested the patience and faith for which the apostle commended them?

III. Where was the judgment of the text to be inflicted? The answer is ready: "From the presence of the Lord, and from the glory of his power."

In one sense, the presence of the Lord is universal—as may be seen in Psalm cxxxix. 7; "Whither shall I go from thy spirit, or whither shall I flee from thy presence," etc. But this is evidently not the sense of the phrase in the text.

When Cain was sentenced to be a fugitive and a vagabond in the earth, he "went out from the presence of the Lord"—Genesis iv. 16. This is here a located sense of the phrase in question; and that located sense was, by the later Jews, appropriated to the land of Canaan, especially to Judea. Accordingly we find that "Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa." There he took shipping for "Tarshish, from the presence of the Lord"—Jonah i. 3. Subsequently, he prayed unto God, and said, "I am cast out of thy sight; yet I will look again toward thy holy temple"—for there he supposed the presence of the Lord to abide—ch. ii. 4.

Conformably to this usage of language, the Lord declared that he would cast the Jews out of his sight, as he had already cast out all their brethren, even the whole seed of Ephraim—Jeremiah vii. 15. This entire chapter denounces destruction to Jerusalem, the desolation of the whole land, and the captivity of the people: and this, in Scriptural phraseology, was destruction from the presence of the Lord.

See, for example, 2 Kings xiii. 23: "The Lord had compassion on them, and would not destroy them, neither cast he them out from his presence as yet." Nevertheless, they persisted in evil, and that very judgment was inflicted. 2 Kings xxiv. 20: "For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon."

During the seventy years' captivity in Babylon the Jews were destroyed from the presence of the Lord, and from his glorious power. And a similar fate was denounced in Jeremiah xxiii. 39, 40: "I will utterly forget you, and I will forsake

you, and the city that I gave unto your fathers, and cast you out of my presence; and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."

IV. In what was that judgment to consist? The plain answer is, In everlasting destruction from the presence of the Lord. The judgment was national as the instrument of individual retribution.

Jesus said to his disciples, "In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them that be in Judea flee to the mountains—for these be the days of vengeance, that all things which are written may be fulfilled. They shall fall by the edge of the sword, and shall be led away captive into all nations." The disciples were told to watch closely for the signs of these events at the coming of the Son of man: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh"—Luke xxi. 19, 33.

The redemption here mentioned is the rest promised to the Thessalonian believers. That redemption, that rest, was obtained when the power of the persecutor was overwhelmed by the desolation of Jerusalem, the destruction of the nation, and the captivity into which such of the people were led as escaped the edge of the sword. And thus the persecuting Jews were banished from the presence of the Lord, from which Jonah desired to flee; and, like that disobedient prophet, their descendants say, "We are cast out of thy sight; but we will look toward thy holy temple."

If it be objected that the Jews at Thessalonica could have no part in the judgment on Jerusalem, and that therefore the text could not apply to them, this is our reply:

1.—Josephus informs us that the siege and overthrow of Jerusalem transpired at the annual feast—at which time multitudes of the Jews, from all parts of the world, were congregated in "the holy city." Eleven hundred thousand perished, and the remainder were led away captive. The principal persecutors resident at Thessalonica were doubtless

present at this feast, and were involved in one or other of these calamities.

2.—The ruin of Jerusalem and the utter destruction of the national polity was an event in which every Jew throughout the earth was interested. Theirs was a religious government. All power was concentrated in, and all authority derived from Jerusalem. The rod of the oppressor was broken by the extinction of all this glory and dominion; and they who aforetime persecuted and troubled the Christians at Thessalonica and elsewhere were visited with a tribulation which shall terminate only when blindness shall be removed from the house of Jacob.—*Lowell Tract.*

WHEN I MEAN TO MARRY.

— — —
BY JOHN G. SAXE.
— — —

WHEN do I mean to marry? Well—
'Tis idle to dispute with fate;
But if you wish to hear me tell,
Pray listen while I fix the date:

When daughters haste, with eager feet,
A mother's daily toil to share;
Can make the puddings which they eat,
And mend the stockings which they wear.

When maidens look upon a man
As in himself what they would marry,
And not as army-soldiers scan
A sutler or commissary.

When gentle ladies who have got
The offer of a lover's hand,
Consent to share his "earthly lot,"
And do not mean his lot of land.

When young mechanics are allowed
To find and wed the farmer's girls,
Who don't expect to be endowed
With rubies, diamonds, and pearls.

When wives, in short, shall freely give
Their hearts and hands to aid their spouses,
And live as they were wont to live
Within their sires' one-story houses.

Then, madam—if I'm not too old—
Rejoiced to quit this lonely life,
I'll brush my beaver, cease to scold,
And look about me for a wife!

RIGHTEOUSNESS NOT IMPUTED.

It is a matter of just astonishment that intelligent men, in this latter half of the nineteenth century of our Lord's religion, should entertain the absurd fiction of the schoolmen of the middle ages—that righteousness and wickedness are, like external possessions, transferable from one to another, and that our guilt may at will be exchanged for an equal or larger amount of the merit and righteousness of Christ. It is a wonder that, burdened with such an absurd superstition, and disfigured by so palpable and hideous an error, Christianity should still have so strong a hold on the reverence, faith, and love of thoughtful, earnest, and devout men. The circumstance demonstrates the grandeur and interest of the real truths of Christianity, which so transcend the errors held and taught in connection with it, that the magnitude of these errors is unheeded, and their absurd character and evil tendencies and effects are so generally disregarded. Men are willing and desirous to recognize whatever is true and good in the received faith, and ignore what is of a questionable character. Good men always put the best possible construction upon everything, and only the evil-disposed look for and find theories and schemes of doctrine by which they may defend and justify themselves in the practice of iniquity. When these refuges of lies are found, they ought, by every consideration of regard for the purity and efficiency of Christianity, and for the moral welfare of mankind, to be swept away. He who through fear, favour, or affection, through regard to the wishes, interests, social relations, and attachments of friends, or a desire not to disturb the quiet feeling of contentment and satisfaction attending a long-settled belief and established system of doctrine, withholds his convictions of truth, and his protest against error, is faithless to Christ, and unworthy to be accounted a follower of him who before Scribes and Pharisees, Herod and Pilate, bore witness to the truth.

We know that, in endeavouring to separate from Christianity the errors of

Jewish and Pagan ritualism and formalism, of sacrificial and priestly mediation, and substitution of some ceremony or theological opinion for the spirit of truth, whether our motives and methods are understood and appreciated or not, we are really co-workers with all right-minded and pure-hearted friends of religion and humanity; and that all true disciples of Jesus are in their heart of hearts in sympathy with our deep desire to rid Christianity of every vestige of Pagan superstition and falsehood in which men find excuse for crime, by which they justify moral obliquity, and under which they hope to find shelter from condemnation and righteous retribution.

We have no disposition to cut off the hope of forgiveness, even of the worst offenders. But we would base that hope on the only *rational* and sure foundation of *genuine repentance*. Any substitute for this, any scheme by which it may be avoided, any pretended transfer of guilt and merit, by which the necessity of personal holiness and truth may be obviated, is a bounty offered for iniquity. If Christ's merit and righteousness are so presented for reliance, it is making "Christ the minister of sin," against which we, and all who care for Christianity and human welfare, should cry out with the Apostle, "God forbid."

Christ did not suffer to obtain for men impunity in sin, but deliverance from sin. We are and only shall be benefitted by him in so far, and only in so far as we have his truth in our minds, his faith and love in our hearts, and reproduce his purity and goodness in our lives. Be this our care, and we shall have an ever-increasing knowledge and assurance of the truth and worth of spiritual, rational, and practical Christianity.—*Rev. A. H. Conant.*

FOR THE TRUTH AS IT IS IN JESUS.

—A Congregation's reply to a charge of Blasphemy and Corruption. Price 3d. J. GRIST, Lombard-street, Portsmouth.

WHAT IS UNITARIANISM?—A Lecture, by the Rev. J. C. Street. WHITFIELD, London: JOHNSON & RAWSON, Manchester.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.—The Annual Meeting of this Association will be held on the 22nd of May in our Chapel, at Brixton, London. Sir John Bowring will preside.

NIGHT NOTES.

THE CENTRE OF THE UNIVERSE.

Astronomer.—On a clear moonless night, like this, there is no more pleasing object to the common view in the whole heavens than the cluster of the Pleiades. How like a diadem it glitters! Though composed entirely of minute stellar points, which the eye, roving over the firmament, could scarcely pick up if they stood apart, it is yet so conspicuous as to arrest at once the glance that is turned neared it. Do you see it, yonder, north-west of Orion?

Reporter.—Yes; the Little Cup, as I have heard people call it.

Astronomer.—It is not unlike. The Arabs prettily named the cluster the Little Ones; and, in the same spirit, the German common people have called it Gluck-Henne, or the Brood-Hen; and the Italians, le Gallinelle. So the Spaniards have written upon the sky a sentence of their domestic life, commemorating, doubtless, an object of popular endearment, by calling this miniature constellation the Nanny-Goats. Theon likened it to a bunch of grapes. It is now some two and a-half hours past meridian at sunset; and soon will begin the period celebrated by Hesiod:

There is a time when forty days they lie
And forty nights, concealed from human eye;
But in the course of the revolving year,
When the swain sharpens the scythe, again appear.

This re-appearance corresponds now to the Summer solstice, though, owing to the precession of the equinoxes, it came five weeks earlier when the poet wrote. The interesting fact is thus brought out that reaping began in Greece, in Hesiod's time, some seven weeks after the vernal equinox, which would correspond to the 8th of May of the present calendar. How many stars can you count, Sir?

Reporter.—I see only six. If I remember rightly, there were seven Pleiads.

Astronomer.—Yes; there were seven sisters Atlantides.

Virgins of Atlas born;

but one Pleiad is reputed lost, you remember. In the dust of moving things, I suppose you have lost sight of much of

your school and college mythology—Maia, Electra, Taygeta, Asterope, Me-
rope, Aleyone, and Celæno. I feared I
had forgotten them.

Reporter.—You call them over trip-
pingly enough. I suspect I could not
have brought back to recollection a sin-
gle name.

Astronomer.—Yes; they lie in my
mind now as distinctly as if I had just
learned them. I often take myself by
surprise running over the stories of that
wondrous old Greek mythology, picking
up the threads, one by one, till all is
woven again perfect and luminous, as if
inwrought yesterday, having now a far
chaster and serener beauty than it had
to my young spirit yet untrained by the
kindly discipline of life.

Reporter.—What is the significance
of the Lost Pleiad? Has one of the
stars of the cluster disappeared since
they were first observed?

Astronomer.—No; all the significance
it has is purely poetical. There are six
stars distinctly visible, but more are to
be seen by close scrutiny on any fine
moonless night like this. You should
rest your eye in the dark a moment.

Now gaze fixedly at some one
spot of the cluster where you think no
stars are visible.

Reporter.—I see another one! . . .
Now it is gone.

Astronomer.—You will see it again in
a moment come quivering out of the
darkness.

Reporter.—Yes; there it is again.
And there it is gone
again. There is another close by, a little
fainter than the first, and another! How
they sparkle! I never dreamed this lit-
tle cluster was so beautiful an object.

Astronomer.—To watch them come
and go in such flashing splendour, so
little noticed among men, is to me the
finest sight in the common heavens; and
to think that there they have been flash-
ing almost precisely as I see them to-
day, for countless ages; that they have
filled the soul of poet, and prophet, and
psalmist during untold generations; and
that they will hereafter for long ages
flash, and sparkle, and gleam as splen-
didly and as unitedly as now, links me
in brotherhood with every race and every
age. But a still profounder interest

attaches to this miniature constellation
from the recent speculations of Mädler,
a great Russian astronomer. He pro-
nounces it to be the central group of the
entire system of fixed stars limited by
the great stratum of the Milky Way,
and Aleyone, the brightest of the cluster,
to be the star which combines the greatest
amount of probability of being the true
central sun.

Reporter.—The central sun?

Astronomer.—Yes; the centre of all
this universe of fixed stars constituting
our visible firmament, in which universe
our sun and the globes that attend him
are as a grain of dust in the balance.

Reporter.—You do not mean a centre
of motion, as our sun is?

Astronomer.—Yes; the centre of
gravity and motion: that is to say, the
point about which all the revolving uni-
verse is poised.

Reporter.—What a stupendous specu-
lation! The stars revolving in orbits!
How is this possible, Sir? Have you
not told me that their apparent places
are the same as they were thousands of
years ago?

Astronomer.—Yes; their relative posi-
tions are almost precisely so; but to God
a thousand years are as one day. Speak-
ing accurately, there is no such thing as
absolute rest in nature. Change is the
one great fact that meets us always and
everywhere. The telescope discerns,
written all over the face of the sky, what
the unassisted eye of the astronomer
learned here and there after the most
obstinate and vexatious inquiry, that the
stars are changing. The colour, the
magnitude, the relative position of many
of them are not the same as the old
records tell us they were; and some
have come, and some have gone. All
are moving. Thousands of ages may
pass, and still the present configuration
of the stars will substantially remain.
But they are gradually dissolving apart,
or closing together, and the day is coming
when not a constellation, now shining,
can be found in the heavens. They will
all be shifted by slow and absolutely
unnoticeable progression into new forms,
perhaps more glorious. Bright stars
will fade and disappear, left behind by
the passage of our sun, with his splendid
train of planets, in his journey along the

heavens, or leaving it behind by reason of their shorter orbital career and swifter motion, while new stars will come to take the place of departed ones, and perhaps surpass them in splendour. How all this wondrous and magnificent transition is to be accomplished no man can yet tell with confidence, though the path of the sublime inquiry is well opened, and astronomers are advancing in it, boldly and surely.

Reporter.—Why, it appals me to think of so stupendous a phenomenon—the movement of millions of suns around a central body!

Astronomer.—The harmonious movement of millions upon millions of suns, each perhaps bearing a train of planets, with attendant moons.

Reporter.—Has anything about it been actually demonstrated?

Astronomer.—Yes; one fact is placed beyond a doubt by the agreeing testimony of many distinguished astronomers, who have investigated the subject independently, viz.: that our sun, with its planets, is moving slowly through space toward a point in the constellation Hercules. The rate of its motion is estimated at 422,000 miles in a day, which is a little more than a quarter of the earth's velocity in its orbit, and corresponds pretty well with the velocity of Uranus. Taking this for the mean orbital motion of our sun, there results, as its period of revolution around Alcyone, 18,200,000 years! If gravitation be the central force of attraction, this velocity, at so enormous a distance, requires a central mass of such dimensions as to make the hypothesis of a central sun appear utterly preposterous; and that gravitation is operative beyond the solar system has been proven satisfactorily by the case of the double stars. Moreover, there are other grave objections to the daring speculation of Mädler.

Reporter.—What are the evidences of this movement?

Astronomer.—If the theory be true, we should expect, first, to see the stars which lie in a direct perpendicular to our line of motion, and which may be assumed, in this consideration, to be stationary, apparently moving in an opposite direction to that in which we are moving—the nearest having the

greatest apparent motion, and the furthest the least or none at all. This effect is a matter of common observation to railroad travellers. When passing a clump of trees, the nearest ones will sweep by swiftly, while those further off will remain longer in sight. Secondly, the stars we are approaching would appear to open asunder, and those we are leaving behind would appear to close up their ranks. All these appearances are actually observed, and a great number of very careful measurements have been taken independently by several distinguished astronomers, beginning with the elder Herschel, with closely agreeing results.

Reporter.—Is the distance of Alcyone known?

Astronomer.—It is reckoned to be 34,000,000 times the sun's distance; so far that light, which reaches us from the sun in eight minutes, would require 537 years to pass over the interval! Another stupendous result of this inquiry is given. If the data can be relied on, there follows, as a rough approximation, that the sum of all the masses within the sphere described, about Alcyone as a centre, with a radius equal to the sun's distance from that centre, 117,400,000 times the sun's mass! But abandoning the unsteady bog of speculation, and coming back to the firm ground of observation, we have the magnificent induction that the solar system is advancing toward a point in Hercules; and by analogy we may fairly suspect that all the stars are moving also.—*N. Y. Tribune.*

FREE DISCUSSION.

"THE world," says Channing, "is to be carried forward by truth, which at first offends, which wins its ways by degrees, which the many hate and would be rejoiced to crush. The right of free discussion is therefore to be guarded by the friends of mankind with peculiar jealousy. It is at once the most sacred and the most endangered of all our rights. He who would rob his neighbour of it should have a mark set on him as the worst enemy of freedom."

THE GOLDEN CITY.

BY CHARLES MACKAY.

- O, the golden city, shining far away;
 With its domes and steeples tall,
 And the sunlight over all;
 With the waters of a bay,
 Dotted over with a fleet,
 Rippling gently at its feet:
 O, the golden city—so beautiful to see!
 It shall open wide its portals,
 And I'll tell you if it be
 The city of the happy,
 The city of the free.
- O, the glorious city, shining far away;
 In its boundaries every man
 Makes his happiness a plan
 That he studies night and day,
 Till he thinks it not alone,
 Like his property, his own:
 O, the glorious city—so beautiful to see!
 But he spreads it round about him,
 Till all be blest as he;
 His mind an inward sunshine,
 And bright eternally.
- O, the splendid city, gleaming far away;
 Every man by Love possessed
 Has a priest within his breast;
 And, when'er he kneels to pray,
 Never breathes a thought unkind
 Against men of other mind:
 O, the glorious city—so beautiful to see!
 But knows that God Eternal
 Will shower his blessings free
 On hearts that live to love Him
 And cling to Charity.
- O, the gorgeous city, shining far away;
 Where a competence is bliss,
 And each man that lives has this
 For his labour of the day:
 A labour not too hard,
 And a bountiful reward;—
 O, the glorious city—so beautiful to see!
 Where mighty wheels creative
 Revolve incessantly;
 And Science gains to aid him
 A daily victory.
- O, the glorious city, shining far away!
 Neither Misery nor Crime,
 Nor the wrongs of ancient Time,
 Nor the kingly lust of sway

Ever come within its wall
 To degrade or to enthrall—
 O, the glorious city—so beautiful to see!
 But Peace, and Love, and Knowledge
 The civilizing Three,
 Still prove by good that has been
 The BETTER that may be.

COUNSELS TO A SON.

THE following "counsels" were given by the late Rev. Dr. Peabody to his son, when the latter was going from home to reside, with the request that he would read them daily:

1.—Never forget that you have a Heavenly Father. Speak to him every day. It is ungrateful to neglect him; and if you do neglect him, you will repent it bitterly for ever.

2.—Remember your friends at home, and how anxious they are for your welfare and improvement. If you will not take the trouble to write to them, they can have no confidence in your affection.

3.—Be affectionate and faithful to the friends around you. Give up your own inclinations when they interfere with theirs.

4.—Govern your passions firmly. You can be their master; do not be their slave.

5.—Always attend to duties first, and afterwards to pleasures. Finish your studies before you allow your amusements to begin.

6.—Do not read much fiction. It is to the mind like drinking to the body; it intoxicates and destroys the power of the mind for any strong and useful exertion.

7.—Ask of everything which you are disposed or tempted to do, Is this right? If it is, do it, however much it costs you; if it is not, let nothing induce you to do it. Every time you obey your conscience, you increase its power within you. Each time you act against it, you do something to destroy its power.

8.—Never forget that you are on the way to a world where you must answer for everything that you have done. Live so that you may give in your account with joy, and not with dread.

THE SEVEN ESSAYS AND REVIEWS.

WE sometimes justly deplore the inattention to the state of theological error as it exists among the numerous sects and churches. We are persuaded that very pernicious and unscriptural doctrines prevail, and are assented to in perfect indifference by men who should know better. These "Essays and Reviews" have aroused attention to doctrinal questions, and have created quite a tempest in the dead sea of theology, from which, in the end, the world may reap some advantage. The grand peculiarity of the book that is making all this stir, is this—the writers are distinguished members of the Church of England. The church is alarmed. The bishops are in a rage and flutter. They say, nothing so heretical has appeared among them for centuries. We say little for their historical knowledge. The orthodox clergy are protesting and petitioning the House of Convocation, and the House of Commons has had its attention called to the book. In short, it appears to be as exciting a phenomenon as the comet was the other year: we trust with a more permanent effect. The book is sold as fast as it is printed off. One library has ordered no less than two thousand copies, and this is much beneath the demand of its readers. The volume is popular, and the more loudly the church protests the more eagerly are the copies bought up: so much for the popularity of the bishops and clergy. The church expected that its numerous canons, articles, creeds, rubrics, etc., etc., excluded such sentiments entirely from its pale, and stamped all its ministers with perfect uniformity and conformity: this they find is a mistake. The day of adding new creeds and articles has passed away, or a new creed and several more articles would have been speedily added to the number that now encumber the church.—This is an important movement in the church. It is saying, we won't be hedged in by your articles and creeds. We will utter our thoughts, we will strike down some of the falsities and superstitions that clog the wheels of religion, and you may do or say what you like. We will be heard, and you may excommunicate if you will. It would be an amusing sight to the watermen of the Thames to see the whole bench of bishops and all the orthodox clergy of England along the shore protesting against the flowing tide. It would roll on, and rise over their heads if they moved not out of its way. There is a divine omnipotence on the side of religious progress and truth, nor can we say, "this far thou shalt go, and no further; here shall thy waves be stayed."

We propose to show, in a brief way, the character of those remarkable "Essays and Reviews." There is a profound religiousness, and rationality, and toleration, pervading the work: this we greatly admire. The method of interpreting and understanding the Holy Scripture commends itself to our minds—it is honest and just to the original writers, so we think. There is an indirect repudiation of many of the popular theological notions: to this we will refer. There is a deep reverence for the

Christianity of the gospels: this we cannot too heartily commend. Our readers must endeavour to see the book, and peruse it for themselves; they will agree with the principal parts of it, and wish it God speed among the churches.

The first article is by Dr. Temple, Chaplain in ordinary to the Queen, etc., etc., on the "*Education of the World*." It is a very scholarly production. It breathes the most perfect charity, and faith in God in history in every age, and among all the nations of the earth. The writer treats of the mission under God of different nations. The HEBREWS were the teachers of one God, and disciplined human conscience. The GREEKS were masters in taste and philosophy. The ROMANS were skilled in the art of political government. The ASIATICS were imbued with warm imaginative and devotional feelings and sentiments. (Neander gives the latter mission to the Egyptians, in a division somewhat similar to Dr. Temple's.) This Essay is full of good thought. Mark the following:—"The same importance which we assign to MONOTHEISM as a *creed*, we must assign to CHASTITY as a *virtue*. Among all the vices which it is necessary to subdue, in order to build up the human character, there is none to be compared in strength as so poisonous as impurity. It can outlive and kill a thousand virtues; it can corrupt the most generous heart; it can madden the soberest intellect; it can debase the loftiest imagination: and the people, whose extraordinary toughness of nature has enabled the nation to outlive Egyptian Pharaohs, Assyrian Kings, Roman Cæsars, and Mussulman Caliphs—was well matched against a power of evil which has battled with the human spirit ever since the creation—and has inflicted, and may yet inflict, more deadly blows than any other power we know of." This writer shows how, in the infancy of the world, God taught the people, and in the fulness of time sent his Son and the Holy Spirit, the highest teachers of reverence and love.

The second article in the book is by Dr. Williams, Vice-President and Professor of Hebrew at St. David's College. He has long been a suspected man among his Trinitarian brethren. This article will confirm their suspicions of his unsoundness. It is a review of Bunsen's "Biblical Researches." Bunsen, who was many years Prussian Ambassador at the English court, was a very liberal, large-minded German. He was a devout and faithful student of the Bible, and church history, and religion. He wrote very freely on what he deemed to be some of the popular errors regarding the doctrines of religion, and the interpretation and use of Scripture. He believed and affirmed a much greater antiquity to the human race than six thousand years. He censures the indiscriminate way of picking texts out of the Old Testament, and making them fit into doctrines supposed to be found in the New Testament. Dr. Williams appears to commend Bunsen's researches and studies. This is the chief cause of the condemnation of this Essay.

The third Essay is probably the most objectionable in the book. It is on "*The Study of the Evidences of Christianity*." It is written by

the late Baden Powell, M.A., Professor of Geometry at Oxford. Some of its positions will stagger the Christian reader. It is opposed to that continual appeal to miracle for the upholding of Christianity. It is not clear from the article that the writer renounces the miracles of Christianity: we think he does not, though he believes they are not adapted at the present day to make Christian conquests. The way of defending and upholding Christian truth, he affirms, must be accommodated to the actual condition of knowledge, of opinion, and of mode of thought of that period when it is used. "It is not a question of abstract excellence, but of relative adaptation." It is very clear that the miraculous evidential method is well adapted to persuade, in the present state of society, but from this Powell dissents. Speaking of Theodore Parker, Emerson, Newman, and others, who object to miracles, it is fair to this writer to give the following sentence. "*We here speak impartially and disinterestedly (i.e., of those men named), since we are far from agreeing with their reasoning, or even with their first principles.*" It appears from his Essay that the internal fitness of religion, more than the external evidence of it, is to be relied on in this age for producing conviction. To make men feel they need religion, and that Christian truths and duties will supply that need.

The fourth Essay is by the Rev. H. B. Wilson, B.D., Vicar of Great Staughton. It is on the "*National Church.*" His aim is to remedy many of the evils that now exist in the church. He wants a church that will open its arms and receive men of all phases of faith—a grand church of the nation. He assails the creeds and articles, because of their narrow and sectarian character. He denies their Scripturalness and antiquity. He speaks of a great alienation in England among both the educated and uneducated, and assigns as a cause that both reason and moral sense are shocked with doctrines that are at present taught. His article concludes with the following charitable and purely Universalist passage. "The Roman church has imagined an *infant limbo*; we must rather entertain a hope that there shall be found, after the great adjudication, receptacles suitable for those who shall be infants, not as to years of terrestrial life, but as to spiritual development—nurseries, as it were, and seed-grounds, where the undeveloped may grow up under new conditions, the stunted may become strong, and the perverted be restored; and when the Christian church, in all its branches, shall have fulfilled its sublimary office, and its Founder shall have surrendered his kingdom to the Great Father—all, both small and great, shall find refuge in the bosom of the Universal Parent, to repose or be quickened into higher life, in the ages to come, according to his will." If this sentence were read thirteen times a year, instead of the Athanasian Creed, in all our parish churches, we would have less godlessness and infidelity than at present.

The fifth Essay is by a layman, C. W. Goodwin, M.A., Oxford. It is a severe criticism on the Mosaic account of creation. His quotations show that very scientific men have believed the accu-

rary of the first chapter of Genesis, allowing some latitude of meaning to the words descriptive of the time, order, and method of creation. The writer insists upon the chapter being understood almost literally, and therefore taxes it with error. Mr. Goodwin admits that the writer was a kind of Copernicus, or Newton of his age, yet fell into grave inaccuracies. After reading this Essay, few persons will feel less appreciation and thankfulness for the first chapter of Genesis. The language is simple and majestic; the order of creation is much in harmony with scientific discovery; the time is really indefinite; the intermediate stages and operations are omitted; the true First Cause is kept permanently in view; and the origin, nature, and dignity of man are set forth—the history of the human family from a pure and upright source, "Man in God's image" is invaluable knowledge. We fear that while the writer aims to annihilate a superstitious reverence for the words of Scripture, the tendency of his work is to destroy some wheat with the tares he pulls up.

The sixth article is by the Rev. M. Pattison, Rector of Lincoln College, Oxford. His subject is "*The Tendencies of Religious Thought in England*" during a part of the last two centuries. He shows how with the times the fashion of doctrine seems to have changed. How at times *Authority* settled theological questions, *Reason* at another time, *Scripture* at another time, and the *Inner Light* at another time; and how difficult it would be just now to determine in what proportion these different standards contribute to the religious opinions of the present age.

The seventh and last article is by Professor Jowett, of Oxford. It is a very able article on a fair and rational interpretation of Scripture. He urges the necessity of every reader sinking deep into the spirit of the Bible for the meaning of the original writer. He commends a revised translation. Above all, he seems to commend an open and honest way of interpreting the Scripture. Not through creeds, confessions, articles, and set opinions, but as all other books are studied and read to get the meaning intended, so we are urged to read the Bible. "That Scripture, like all other books, has one meaning, which is to be gathered from itself without reference to the adaptations of fathers or divines, and without regard to prior notions about its nature and origin." Jowett says: "It would be a strange and almost incredible thing that the gospel which at first made war only on the vices of mankind should now be opposed to one of the rarest and highest human virtues—the love of truth; and that in the present day the great object of Christianity should be, not to change the lives of men, but to prevent them from changing their opinions: that would be a singular inversion of the purposes for which Christ came into the world." He fervently urges preachers to awaken in the world the sense of the Scriptures, that God is Father of us all, and we are all his children; that this is of more importance than anything about the inspiration of Scripture, and that the power of the gospel resides not in the particulars of theology so much as in the Christian life.

The following selections will be remembered by all our readers with pleasure.

"Doubt comes in at the window when inquiry is denied at the door."

"Good men of all religions find that they are all more nearly agreed than heretofore."

"We should be conscious that the power of the Gospel resides not in the particulars of theology, but in the Christian life."

"We need not fear what God has permitted to be true in history that it can be at war with the faith in Himself as taught by his Son."

"The life and power of all morality whatever will always be drawn from the New Testament."

"Christendom needed a firm spot on which she might stand, and has found it in the Bible."

"He is guilty of high treason against faith who fears the result of any investigation, whether philosophical, historical, or scientific. Nothing should be more welcome than the extension of knowledge of any kind and every kind."

Speaking of the heathen as some preachers do of the *covenanted* and *uncovenanted* mercies of God, one writer says, "This is a distinction without a difference, or a denial of the broad and equal justice of God."

"No intelligent man seriously inclines to believe that salvation is to be found only in his denomination. Examples of this sturdy orthodoxy, in our own generation, rather provoke a smile than arouse serious disapproval."

On the obstructions that are thrown in the way of a revised translation, Jowett says, "Many reasons are given why it is better to have bad readings to which the world is accustomed, than good ones, which are novel and strange."

"The boldness with which St. Paul applies the principle of individual judgment, 'Let every man be fully persuaded in his own mind,' and as exhibited in the words 'Let no man judge you in respect of the new moon, or of the Sabbath days,' is far greater than would be allowed in the present age."

"When conscience and the Bible appear to differ, the pious Christian immediately concludes that he has not really understood the Bible."

"The immediate work of our day is the study of the Bible. Other studies will act upon the progress of mankind by acting through and upon this."

"Those who belong to very different theological schools (Lutheran and Calvin is meant) acknowledge, at times, that they cannot with any certainty find in the highest ecclesiastical antiquity the dogmas which they consider most important."

Moreover to our great comfort there have been preserved to us the works of the Lord Jesus himself, declaring that the conditions of men in another world will be determined by their moral character in this, and not by their hereditary or traditional creeds; and both many words and the practices of the Great Apostle Paul, within the range that was given him, tend to the same result. . . . Calvinistic and Lutheran theories on the one hand, and sacramental and hierarchial practices on the other, must be thrown into the back-ground if not abandoned."

"There may be a long future, during which the present course of the world shall last, instead of its drawing near the close of its existence, as represented in Millenarian and Rabbinical fables—and with so many more souls, according to some interpretations of the Gospel of Salvation, lost to Satan in every age and every nation than have been won to Christ, that the victory would evidently be on the side of the *Fiend*. We may yet be only at the commencement of the career of the great spiritual Conqueror even in this world."

"If lay people only entertained objections to establish formularies in some of their parts, a self-satisfied sacerdotalism, confident in a supernaturally transmitted illumination, might succeed in keeping peace within the walls of emptied churches. It may not be very easy by a statistical proof to convince those whose preconceptions indispose them to admit it, of the fact, of a very wide spread alienation, both of educated and uneducated persons from the Christianity which is ordinarily presented in our churches and chapels." Whether it be their "reason or moral sense" that is most shocked the writer does not take in hand to say.

"If we have made mistakes, careful study may teach us better. If we have quarrelled about words, the enlightenment of the understanding is the best means to show us our folly. If we have vainly puzzled our intellects with subjects beyond human cognizance, better knowledge of ourselves will help us to be humbler. Life indeed is higher than aught else, and no service that man can render to his fellows is to be compared with the heavenly power of a life of holiness. Next to that must be ranked whatever tends to make man think clearly and judge correctly."

"That the tenets of the damnation of the heathen should ever have prevailed in the Christian world, or that the damnation of Catholics should have been a received opinion among Protestants, implies a strange forgetfulness of such passages as these: 'Who rewardeth every man according to his work, whether they be good or evil;' and, 'When the Gentiles, which knew not the law, do by nature the things contained in the law, are a law unto themselves.' What a difference between the simple statement of the Apostle Paul and the invincible ignorance of those who deny salvation to those who are beyond the pale of their church."

As the Essays and Reviews are aspersed as infidel, the following are from its pages on the authority of Christ. "First comes the Law, then the Son of Man, then the gift of the Holy Spirit." "The world was once a child under tutors and governors, until the time appointed by the Father; then, when the fit season had arrived, the Example to which all ages should turn was sent to teach men what they ought to be." "The second stage therefore in the education of man was the presence of our Lord upon earth. Those few years of his divine presence seem, as it were, to balance all the systems, and creeds, and worship which preceded all the churches' life which has followed since. Saints had gone before, and saints have been given since;

great men and good men had lived among the heathen—there were never at any time examples wanting to teach either the chosen people or any other—but the one example of all examples came in the fulness of time, just when the world was fitted to feel the power of his presence. Our Lord was the example of mankind, and there can be no other example in the same sense.” “We name him not with wise men and former prophets, because he was above them.” “Nowhere else among the teachers and benefactors of mankind is there any form like his in whom the desire of the nation is fulfilled, and not of that nation only, but of all mankind, whom he restores to his Father and their Father, to his God and their God.”

As a whole this volume of Essays and Reviews has little sympathy with Trinitarian theology. There is a manifest dislike to the creeds of the church. They are spoken of as “stiffened phrases, and these phrases declared to be objects of reverence, but not of intelligence, and on the way to become a useless encumbrance—the rubbish of the past blocking the road . . . and out of all relation to the actual history of man.”

“We may comfort ourselves that we will not be judged by the creeds, but by our lives.”

“There is no high antiquity for these creeds . . . and the nearer we approach apostolic times—the fountain head—we find religion has its seat and source in the heart.”

In many parts of the book we find good words for the Oneness and Fatherhood of God. “The Jewish discipline was a settled natural belief of the Unity and Spirituality of God.” The Gospels are exalted as most worthy our attention. “There is no Christian who would not rather part with all the rest of the Bible than with the four gospels . . . they are the companions alike of infancy and age.”

They forcibly commend the right and duty of individual judgment, and interpretation of the Scripture. They urge mankind to trust their reason and conscience in this work. “It may be a duty to enlighten conscience, but it is never a duty to destroy it.”

Touching the Deity of Christ and Vicarious Sacrifice they explain away several texts and passages adduced for those doctrines. The texts in Isaiah, they affirm, touch not those questions.

Jowett says, “The Apostle Paul does not seem to speak of Christ as equal with the Father, and many of the expressions of Christ are not reconcilable with this view of the Deity of Christ: such as, ‘My God, my God, why hast thou forsaken me.’ ‘Of the day of judgment knoweth no man; no, not the angels, neither the Son, but the Father only.’”

The doctrine of hereditary depravity is assailed. The plenary inspiration of the Scripture is refuted. Demoniacal possession is not to be understood literally. Justification by faith is set aside. The Trinity is explained away. The Deity of Christ is regarded as indefensible from Scripture. The Atonement by vicarious sacrifice is lightly regarded. The doctrine of Eternal Damnation finds no favour, while Universal Restoration is boldly propounded by one writer. “All, both small and great, shall find a refuge in the bosom of the Universal Parent, to repose, or be quickened into higher

life in the ages to come, according to his will.”

To our readers we say, “Let us hold fast the profession of our faith without wavering.” We have among our churches a faith that is not only beautiful, natural, and rational, but truly Scriptural as well. Pleased we must be to find that the most learned of creed-bound-churches are breaking loose and coming to the faith we hold. The long-lost truths of the Gospel are being recognized. We have had a moral legacy transmitted to us by our forerunners in the faith, as well as theological truth: let us send it down to our children unimpaired, that the world may be drawn to us by the moral purity and religious character of our lives, as by our faith, saying, in the words of Ruth, “Thy people shall be my people, and thy God my God.”—AMEN.

FALSE ACCUSATIONS.

If we were curious to know all that is said in Trinitarian tracts and books about us, what strange things our eyes would behold. The following specimen of ignorance, or lies, we find in one of the “Stirling Tracts,” No. 486, by the Rev. John Edgar, D.D.—“Unitarians who thrust Christ out of their creed, and Romanists who thrust the Virgin in, can thrust out, too, the second commandment or the fourth; and the unbaptized Quaker may take away from the word of the Book, for he has already taken away the sacrament, and raised a fatuous light above the light of God.” It is scarcely possible to find a paragraph in any book filled with more falsehood than this. Let us examine the case of the Quaker. They never attempt to take any words from the book. Many of them do little else than promote its distribution. They profess to read the book with their own eyes, and understand it with their own hearts—this is their fault. The Romanist reiterates, that the charge of expunging the second commandment and the fourth, is false. Still it is made. The Unitarian does not thrust Christ out of his creed. He takes Christ and regards him as the only authority in religious doctrine. That other foundation can no man lay. Christ is the Head of the Christian church. He is willing to meet all accusers and opponents upon this basis. He can express his faith in Christ, in the words of Christ; this Dr. Edgar would have some difficulty in doing. Still he is accused as a denier of Christ, and an enemy of religion and the Bible. Altogether it is a curious paragraph from which we make the above extract. It is a jumble up of distillers, publicans, railway-directors, quakers, Romanists, and unitarians. They are classed together as the enemies of the Sabbath. There were men, called Pharisees, in the days of Christ, who often thanked God they were not as other men were; the race is not yet extinct. It is a fortunate thing for religion that it has better exponents than the Stirling Tracts, and more truthful defenders than Dr. Edgar.

WAYSIDE GATHERINGS.

POPULATION OF CITIES.—There are fifty-seven cities in the world, which contain from 100,000 to 200,000 inhabitants; twenty-three from 200,000 to 500,000; and twelve which contain above 500,000, two of which are London and Paris, and ten are in eastern Asia.

TEMPORAL POWER OF THE POPE.—The exarchate of *Ravenna* was given to the Pope by Pepin, King of France, A.D. 755. The kingdom of the *Lombards* by Charlemagne, in 774. The *State of Rome*, about this time, was vested in the Pope, and confirmed to him by Lewis the Pious.

THE GIBBET AND AXE.—The last English "gibbet post" has been destroyed at Jarrow, on the Tyne, to make way for commercial progress. John Lund, the last appointed "headsman," is dead. He held the appointment of headsman at the Tower of London, his duty being to decapitate State criminals. This sinecure, in the gift of the constable, will probably be abolished. The last State execution took place in 1746, at the time of the Scotch rebellion. The salary is £80 per annum, with an excellent house. Mr. Lund was seen at the Tower only when the half-yearly muster took place, and had his position on the right of the Warden, with a large bright hatchet on his shoulder.

THE STATE CHURCH AGAINST THE STATE.—A respectable young man, named Atkinson, clerk in a merchant's office in West Hartlepool, is a member of the choir of Christ Church, of which the Rev. J. G. Rowe is incumbent. About four months ago Mr. Atkinson took to himself for a wife a respectable young woman, and the marriage was duly solemnized at the registrar's office, in the usual form prescribed by law. Since that time he has continued to attend the choir as usual, and has in every way conducted himself in a proper and becoming manner. Imagine his surprise on receiving, a day or two ago, a letter, of which the following is a copy, and which we feel bound to say our readers will never have seen surpassed, if indeed equalled, for the intolerance it contains, and the obnoxious, not to mention wicked opinion, held by this priest of the state of all those who have not been united in holy wedlock, without the intervention of priestly hands:—"West Hartlepool, March 28th, 1861. My Dear Sir—I learned, to my great sorrow, the other day, that you had lately formed a union at the registrar's office. As such union, whatever it may be in the eye of the law, is no marriage in the eye of the church, you will see how impossible it is, with any propriety, for you to retain your place in the choir. I shall therefore inform Mr. Howard (the choir master) that you will no longer attend; but I shall not assign any reason, except my wish. I am truly sorry for you, having hoped that you would not rush into a solemn engagement like this utterly regardless of God's blessing. May God bring you both to see your error, and that such a mode of union, though fitting for the infidel, cannot befit the Christian. Yet I am now, and always shall be, your well-wisher, J. G. Rowe."—M. Atkinson.

THE HOLY SPIRIT.—I have been cured of expecting the Holy Spirit's influence, without due preparation on our part, by observing how men preach who take up that error. I have heard such men talk nonsense by the hour.—*Cecil.*

FAITH AND WORKS.—A priest at Lisbon, the other week, took his illegitimate infant from its very young mother, and, having baptized it, strangled the child, thus affording an extraordinary instance of the compatibility of sincere religious belief with the settled determination to commit the most ferocious crimes.

INTELLECTUAL COWARDICE is the only form of that vice which is at all common in this country, but it prevails to a lamentable degree. Most writers are so nervous about the tendency of their books, and the social penalties of an orthodox opinion are so severe, and are exacted in so unsparing a manner, that philosophy, criticism, and science itself too often speak amongst us in ambiguous whispers what ought to be proclaimed from the house tops.—*Edinburgh Review.*

STATISTICS OF POPULATION AND RELIGION.—The directors of the Statistical Bureau of Berlin furnish the following curious statement: "The population of the whole earth is estimated to be 1,288,000,000: namely, Europe, 272,000,000; Asia, 755,000,000; Africa, 200,000,000; America, 59,000,000; and Australia, 2,000,000. The population of Europe is thus subdivided: Russia contains 62,000,000; the Austrian States, 36,398,620; France, 36,039,364; Great Britain and Ireland, 27,488,853; Prussia, 17,089,407; Turkey, 18,740,000; Spain, 15,518,000; the two Sicilies, 8,616,922; Sweden and Norway, 5,072,820; Sardinia, 4,976,034; Belgium, 4,607,066; Bavaria, 4,547,239; the Netherlands, 3,487,617; Portugal, 3,471,199; the Papal States, 3,100,000; Switzerland, 2,494,500; Denmark, 2,468,648. In Asia, the Chinese Empire contains 400,000,000; the East Indies, 171,000,000; the Indian Archipelago, 80,000,000; Japan, 35,000,000; Hindostan and Asiatic Turkey, each 15,000,000. In America, the United States are computed to contain 23,191,876; Brazil, 7,677,800; Mexico, 7,661,520. In the several nations of the earth there are 335,000,000 of Christians, of whom 170,000,000 are Papists, 39,000,000 Protestants, and 76,000,000 followers of the Greek Church. The number of Jews amount to 5,000,000; of these over 2,800,000 are in Europe: namely, 1,250,000 in European Russia, 853,304 in Austria, 234,248 in Prussia, 192,176 in other parts of Germany, 62,470 in the Netherlands, 33,953 in Italy, 73,925 in France, 36,000 in Great Britain, and 70,000 in Turkey. The followers of various Asiatic religions are estimated at 600,300,000; Mohammedans at 160,000,000, and Heathens (Gentiles proper) at 200,000,000.

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